

works and appointments of her author, is a lifeless corpse, in the shroud and coffin of death. That in the heart of Abel, it brought the firstling from his flock, and laid it upon the altar of God's divine appointment; and he thereby obtained witness that he was righteous; and by it, he being dead, yet speaketh! That it caused Shadrack, Meshack and Abednego, to despise the image of Nebuchadnezzar on the plains of Dura, and led them through the burning furnace of fire, where they met the Son of God! That it prompted a spirit of devotion and loyalty to God, in the heart of Daniel, in the presence of the hungry lion!

That it led a wicked and sinful woman, of Nain, to wash the feet of the Savior with her tears, and wipe them with her hair; that she might plead the merits of his blood and be released from her sins! That it led Moses away from the glittering charms of royalty among the Pharos in Egypt, through the Red Sea into the wilderness, to suffer persecution with the Children of God; and to die in the chains of and ingratitude! They neglect had forgotten that "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world; and became heir of the righteousness, which is by faith." Therefore Paul, in the language of our text declares: Abraham "Received the sign of circumcision, a seal of righteousness of the faith which he had, yet being uncircumcised;" "That he might be the Father of circumcision, to them who are not of the circumcision only, but who also walk in the steps of that faith of our Father Abraham, which he had, being yet uncircumcised."

Therefore it is of faith, that it might be, by grace; to the end the promise might be sure, to all the seed: not to that only which is of the law, but to that also which is of the Faith of Abraham, who is the father of us all." As the sacred ark of the Israelites, was the depository of the Book of all Jewish promises and blessings, that people, the promises and blessings to Christians, are deposited in the promises to Abraham, and his children; and the

mercy-seat of God has ever overshadowed those who have been of like faith; and have walked in his footsteps. But here in the language of Pollock, we would say:

"Faith was bewildered much, by men who meant.

To make it clear, so simple in itself;
A thought so rudimental and so plain,
That none by comment could it plainer make."

The Bible, with all its brilliant promises, and its appalling threatenings, is addressed to *man as he is*; and speaks in harmony with the *presiding genius* of a *fallen humanity*. In hinging the salvation of the world on *faith*, it proposes no new principle of *action*; but acts in *harmony* with the laws of his *moral, intellectual, and physical constitution*.

The helpless *babe* is actuated by the principle of *faith*, as it takes its first step, by *trusting* in the outstretched arms of a fond and beckoning mother. By *faith*, its innocent hands are kept from touching the *poisonous vine*, and guided to pluck the *sweet-scented flower*. By *faith*, in its teacher, it is taught to read; and is led through the halls of science, in the temple of education.

By faith in the established prices and quotations of the day, the grocer weighs out his sugar, and the merchant measures off his goods. On the principle of faith, in the value of expressions in weights and measures, the banker exchanges his silver and gold, for bills and drafts. By faith, in the covenant promising seed time and harvest, the farmer plows and sows his fields, and the sea is whitened with the sails of ships. By faith, in the laws and principles of science, the physician prescribes for his patient, while the architect bridges a chasm, and the astronomer walks among the stars, and weighs them in his balances. The domain of sense, covers but the present; and is circumscribed by time, and distance. The pleasures of taste, and the effects of the luscious grape are only realized in the touch of the tongue; the sweet scent of the rose ministers only to the pleasures of sense, within a circumscribed distance; the charm of the bird-song in the forest, or the soft sweet music from the harp-strings, is only felt in the soul, within hearing distance; the pleasures of sight, and the exquisite charms of color and form, worship at the altar of man's happiness, only with-

in the circle of the empire of the eye; but the province of faith, is wider than the earth, and broader than the sea—like a shoreless ocean, its waters cover the bosom of time; and its waves, are beating upon the shores of an eternity past, and an eternity future.

By faith, the world is converted into a household; and we see in our papers, the march of the cities of earth; and read their deeds of charity or crime, in the message of the wire, as it flashes from continent to continent. By faith in the records of history, the empires long since fallen, again stand before us; and we see the shining retinue of Kings, and hear the eloquence of their orators, as it sweeps like a storm over the hearts of their assembled senate.

Cities long since buried in the ruins of ages, rise from the dust and display to us, the science and skill, the genius and taste, and the pride and superstition of their founders and architects; and the shrouded dead, whose deeds of renown have been inscribed on the rolls of time, come forth from their graves, and whisper in our ears their joys and sorrows, and the hopes and fears of their lives, on earth. Upholding therefore as it does, the moral, intellectual and physical constitution of man, is it strange to hear as an oracle from heaven, that, "without faith it is impossible to please God?"! Again, "Whatsoever is not of faith is sin"?! Again, "By whom also we have access *by faith* into this grace, wherein we rejoice in the hope of the glory of God?"! And in the language of Paul to the Hebrews we would say:

"Through faith we understand that the worlds were framed, by the word of God, so that things which are seen were not made of things which do appear." Faith is therefore the ladder, upon which the Christian must walk from earth to heaven; and it will be strong, or weak, in the ratio of the strength or force, of the evidence upon which it rests; for "faith comes by hearing, and hearing by the word of God." It is not the act of eating, that either sustains or destroys life; but that which is eaten; neither is it the act of believing, that saves the soul from death, but the power and efficacy of the truth believed.

However rich and varied in beauty